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ABSTRACT

At one time all Navaho stories were handed down from generation to generation by word of mouth. Some stories were recorded and then trnsalated into English. In the process of translation, the stories often times lost their meaning. To avoid this, the second volume of "Grandfather Stories," which were told by elders living in the vicinity of Rough Rock and Black Mountain, has been written in Navaho and then translated into English. The six stories, which may be used for supplemental reading material, are about game animals that were taken from the people, the antelope hunt, an escape from the Spanish, a close encounter with wolves, cattle, and a snow storm. (ERB)

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ACHEII BAHANE'

Grandfather Stories

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NAAKI GÓNE' YILTS'IŁÍGÍÍ
Volume II

ACHEII BAHANE'
Grandfather Stories

Navaho and English Versions
Written by
MARVIN YELLOWHAIR

Illustrated by
FRED BIA

English Editing by
STEPHEN WALLACE

Typist, Navaho and English,
REGINA H. LYNCH

Published by
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FOREWORD

Díí naaltsoos hadilyaaígíí éí naaki góne' yilts'ilígíí át'é, Acheii Bahane' wolyéego. Áłtsé yilts'ílígíí éí Bilagáana k'ehjí t'éiyá hadilyaa. Díí éí Diné dóó Bilagáana k'ehjí hadilyaa. Hastói dóó sáanii éí badahane' níléí Dziłíjiin nahós'a'jí kéédahat'ínígíí. T'áá áájí ádahóót'ịịdígíí t'éiyá íiyisíí baa hane'. Ła' shįį éí hane' t'áá ałk'idą́ą́' náás deiit'éhígíí ádaat'é. Bee bił dahóone'go t'áá yéédaalniihígi át'éego badahane'. Doo éí haa'ígi naaltsoos bik'i sinil da nít'éé', k'ad índa ákót'éego ályaa. Badahane'ę́ shįį éí náásgóó t'áá deiit'éeh dooleeł. Diné ba'áłchíní t'áá ninálneel'ą́ągo díí hastói dóó sáanii badahane'ę́ę yaa ákodínóozịịł. Badahane' shįį t'óó adahayói nidi doo ałtso naaltsoos bik'i nii'níił da. Ła' naaltsoos bik'i nidaas'nil nidi t'óó ch'ídaast'ánígo hadadilyaa dóó Bilagáana k'ehjí ánídaalyaago éí agháago hadadilyaa, éí bąągo łahgóó t'óó nídahodeeshgiizh nahalingo dahane'. T'áá Diné k'ehjí ádaalyaago éí t'áá hane'ígi át'éego hane' naaltsoos bik'i nidaa'nil.

Áádóó diné a'ąą dah naazhjaa'góó t'áá a'ąą át'éego t'áadoo le'é yaa dahalne'. Nihizaad ałdó' t'áá áłts'ísígo a'ąą át'éego bee yádeiilti'.

PREFACE

Díí naaltsoos hadilyaaígíí éí áłchíní dóó t'áá hái shíį yídéeshtah danízínígíí bá hadilyaa binahjį' ałk'idą́ą́' ádahóót'įįdę́ę yaa ákodanízin dooleeł. T'áá Diné k'ehjí dóó Bilagáana k'ehjí éí hadilyaa háálá Diné t'óó ahayóí éí bizaad yółta' doo neiizoh yínídahooł'aah. Diné k'ehjí da'ółta' yéédahósinígíí éí Diné k'ehjí hadilyaaígíí éí áájí dayółta'go bá bohónéedzą́. Bilagáana k'ehjí t'éiyá da'ółta' yéédahósinígíí ałdó' Bilagáana k'ehjí hadilyaaígíí dayółta'go bá bohónéedzą́. T'áá háájí shíį béehojísinjí jííłta'go hane'ígíí baa ákozhdínóozįįł. T'áá ałch'ishjí t'áá ałheełt'éego hane', nidi Diné k'ehjí áltsé hadadiilyaa, áádóó Bilagáana k'ehjí ánidaalyaa.

INTRODUCTION

Kwe'é Tséch'ízí ółta'ígi Diné Bizaad dóó Bilagáana Bizaad ałhii' siláago anoot'įįł. Áádóó Diné dóó Bilagáana be'í'ool'įįł ałdó' ałts'ą́ą́hjí bína'niltin háálá Diné kǫ́ǫ́ kéehat'ínígíí t'áá ákót'éego deiinízin dóó yee nidahaz'á t'óó ółta' haalwod yę́ę́dą́ą́'. Díígi át'éego ółta'í naneestą́ą'go náasdi t'áá háájí sh̨į́ iiná ííléehgo doo bich'į' anáhóót'i' da dooleeł, t'áá ałts'ą́ą́hjí iiná yídínéelnáa dooleeł hwiinidzingo, éí íiyisíí biniiyé áhát'į́. Dííjį́į́di éí t'ahdii t'áá ákót'éego náás yit'ih.

Ółta' t'óó haalwod yę́ę́dą́ą́' éí t'áá íiyisíí yéego bich'į' anáhoot'i'go haalwod, Diné k'ehjí ółta' góne' bee nidí'nóotį́į́łígíí ádingo hahóóyá. Díí anáhóót'i'ígíí biniinaa naaltsoos hadadilne'ígíí bił haz'ą́ągo ályaa t'áá ółta'ígi. Naaltsoos Diné bizaad dóó be'í'ool'įįł bee bína'niltinígíí hadadilne'go hahoolzhiizh. Éí dííjį́į́di t'óó ahayóí a'ąą át'éego hadadilyaa, ła' ółta' góne' chidao'į́, índa hada'iiłtáhígíí dóó níléí nida'iiltáahjį' ninánhool'áago chidayool'į́. Díí ółta'í ółta' góne' chidayool'į́go yits'ą́ą́dóó ídahool'aah. Ła' éí t'áá hái sh̨į́ yídeeshtah danízinígíí bá hadadilne'. Díkwíí sh̨į́ a'ąą át'éego hadadilyaa, nákéé' náhane' da, éí doodago dííjį́į́di nihił áhoot'éhígíí da yaa dahalne'go. Ła' t'áá Diné k'ehjí ádaalyaa, ła' éí Bilagáana k'ehjí ádaalyaa.

ACKNOWLEDGMENT

Díí naaltsoos hadidzaaígíí éí díkwíí shíį diné ałhíłká'ííjée'go hadidzaa. Diné ííjéé'ígíí t'áá íiyisíí baa ahéeh hwiinidzin dóó ahéhee' bi'di'níi dooleeł.

Ts'ídá áłtsé dooleełígíí hastóí dóó sáanii badahane' chidaoz'įįdgo naaltsoos hadilyaaígíí. T'áadoo bik'é bada'iisya' da nidi yéego éí ííjée'go át'é. Ałk'idą́ą́' ánísts'ísígo éí hane' yee shił nidahasne' nít'éé'. T'áá bínáshniihígi naaltsoos bikáá' ninínil dóó łahgóó doo hazhó'ó béédaashniihgóó éí bíninábídéélkid. Díí éí shimá, Mary B. Yellowhair, dóó shizhé'é, Tom Yellowhair, Sr., dóó shicheii, Etcitty Benallie.

Áádóó bił nidaashnishígíí ałdó' ahéhee' bidideeshniił. Regina H. Lynch éí hane' Diné k'ehjí dóó Bilagáana k'ehjí béésh bee ak'e'elchíhí yee naaltsoos yikáá' niinínil. Stephen Wallace éí hane' Bilagáana k'ehjí ánídaalyaago saadígíí hazhó'ó ałkéé' ninínil. Fred Bia éí hane' adaalyaaígíí yá na'azhch'ąą' dóó ałhiihi'níiłgo ałkéé' ninínil.

Tséch'ízhí nahós'a'gi diné kéehat'ínígíí ałdó' yéego ahéhee' bi'diníi dooleeł háálá éí binahjį' ólta' nii'nil bá'ałchíní da'ółta' dooleeł biniiyé.

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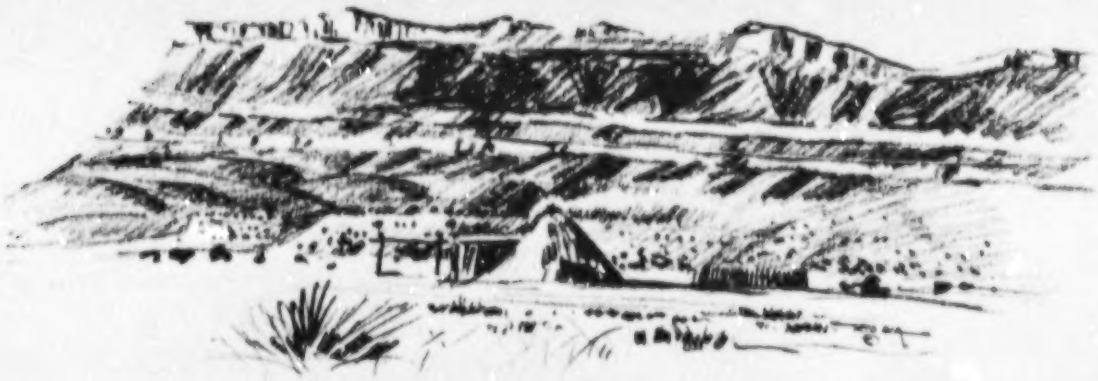

DINÉ ƉINI' BITS'ĄĄ' NÍDIILYÁ

Dziłíjiin dóó binaa nahós'a'gi ts'ídá łą'í nááhaidęę' diné dini' bits'ęę' nídiilyáá nít'éé', jiní. Íídęę' shíį éí k'ad diné doo akǫǫ nidaakaiígi át'éego diné nidaakai da, naat'agii dóó naaldlooshii dóó táłtʼááh naaldeehii t'éiyá kéédahat'įįgo. T'áadoo shíį baa ádahozhniizį'í hats'ęę' nídiilyáá lá, jiní. Diné nidaalzheehgo doo chída'ooł-t'eeh da. Wónáásdóó bįįh nidi ła' doo bikée' da. Áko t'áá íiyisíí ach'ą i'niighą. Díí diné yéego bida'diiʼá silíį'. Háájí lá dini' ałtso silíį' ha'níigo diné nidaakai.

Wónáásdóó diné ach'ą yik'ee nidaakai. Nanise' ádaat'éhígíí t'éiyá yikiin nidaakai, nidi doo binádazhdízin da, jiní. Dini' éí doo nidi ła' dajiiłtséeh da, doo nidi ha'ígi ła' bikée'gi da. Díí shíį diné yéego bida'-diiʼą silíį'. Dini' lá háájí ałtso silíį' ha'níi-go diné deest'įį' da ánídayiil'įįh, jiní. Ádin, doo dayiiłtséeh da. Wónáásdóó diné nitseekai, dichin daats'í ałtso ánihidooł-dįįł daaníigo.

Áko shíį níléí Dibé Nitsaadęę tsídii léi' nídít'ash, jiní. Ła' asdzánígo, ła' éí has-tiingo. T'áá áyídídęę' yit'ahgo índa diné nídayiiltséeh, jiní. Ts'ídá t'ááłá'í tsídii t'éiyá náyiiltséeh níléídęę' t'óó nikee'ashí-go, Dibé Nitsaadęę'. Níléídęę' dahdii'áázh níigo diné ch'ééh ákǫǫ dadéez'įį łeh. T'áá áyídídęę' yi'ashgo índa diné nídayiiltséeh, jiní. Díí tsídii shíį éí doo deighánígóó ayóo oo'įįgo t'áá bí t'éiyá náyiiltséeh. Tsinyaa-yilzhahí wolyé, jiní.

Łah níléídęę' náánáát'ashgo t'áá náá-dazhnéł'įįgo Tsédáá'hwiidzoh hoolyéejį' íí'áázh, jiní. Ákwe'é shíį bighango ákwii ninánát'aash. Ashkii yázhí áts'íísí léi' t'éi-yá yiłtádíkááh, jiní. Éí shíį be'ewéé' át'éé-go. Ákwe'é nát'ash dóó níléí Tsédáádílkał hoolyéejį' náánát'ash. Łah t'áá náádazh-néł'įįgo áajį' anáánáát'áázh, jiní. Nít'éé' t'áá áajį' doo hoł béédahoozin da. Háájí lá ha'níigo diné ch'ééh ákóó dadéez'įį'. Áádóó bik'ijį' díkwíidi shíį ákónáánádzaa, jiní. T'áá áko níléí Tsé Dáádílkałjį' ał-haa'iit'ash. Áádóó shíį diné yaa nítsídadii-kéez. Ha'át'éego lá t'áá áko níléí Tsé Dáá-dílkałjį' ii'aash, haa'í shą' t'áá áyídídóó dadíníił'įįł ha'níigo t'áá áyídídóó bąąh nidajis'na'. Nidi tsétsíjji' anát'ashgo t'áá áajį' doo bénahoodzįįh da, jiní, t'áá áajį' dajidéez'įį'go doo háajį'go da dahdiit'ááh da, haalá yit'éego ádoolníił lá ha'níigo diné yaa nínáádaast'įįd. Níléí tséts'įįjį' anát'ashgo lá áádóó háágóó ałnánát'ash ha'níigo diné yaa nídaat'į. Haa'í shą' t'áá áyídídóó náádadíníił'įįł ha'níigo diné t'áá áyídídóó yąąh ninádaas'na'. T'áá ákót'ée

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nidi t'áá tsétsíjįį' doo hoł bénáádahoosdzin da. Haalá yit'éego ádoolníił ha'níigo diné yaa nínáádaat'į.

Haa'í shą' ła' ts'íliishchíín ánihi'didoolníil dóó níléí bighandi biba' soodáa dooleeł hodoo'niid. Áádóó shíį t'áá áko ła' ts'íliishchíín áho'diilyaa dóó níléí bighandi niho'deeltį. Eii shíį aba' jizdá biniiyé. Aadóó ei níléígóó diné náádadéest'įį', níléí Dibénitsaagóó. Niik'ehę́ę tsinyaayilzhahí nááyiiłtsą́, níléídę́ę́' nikini'áázh níigo tsédą́ą́'dóó dah sizį. Hó éí doo dajoo'įį da, t'áá áyídídę́ę́' yi'ashgo índa nídajiiltséé́h, jiní. Níléí Tsédáá'hwiidzohdi éí bighan. Áadi shíį áłtsé ninánát'aash. Áádóó shíį níléí Tsé Dáádílkałjį' ałnáníná-ánát'ash, éí t'áá áajį' doo bénáhoodzįįh da. Be'awéé' shíį ákǫ́ǫ́ yił ałnánákah. Éí shíį ła' bits'ílii jidooleeł biniiyé ts'íiiishchíín áho'diilyaa. Éí binahjį' háagóó shíį ałnánákáhígíí nihił béédahodooz'įįł ałdó' ha'níigo. Ts'ídá lá háágóó ałnánákah, hazhó'ó da'díísił ho'doo'niidgo shíį níléí hooghanéedi niho'deeltį. Hasht!'ish tsésǫ' shíį hanák'ei dáádininilgo há ályaa. Tł'éé'go shíį áadi niho'deeltį.

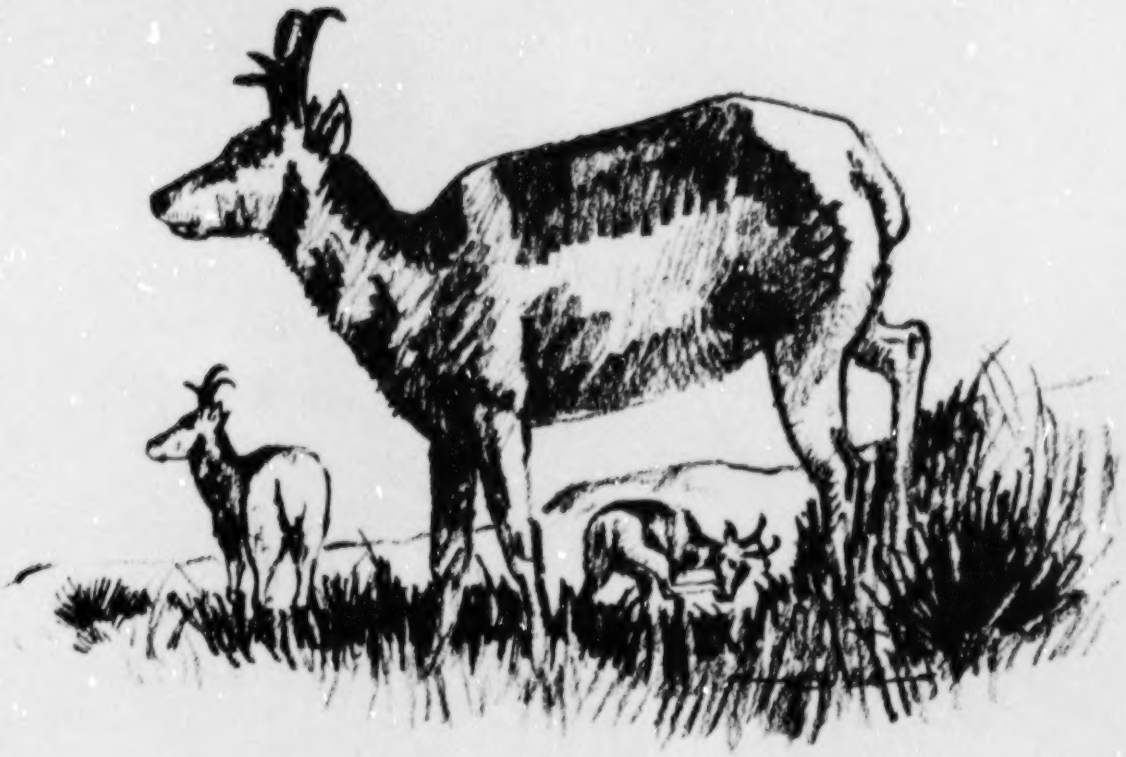
Biiskání t'ah nít'éé' hooghandę́ę́' ch'í'íldee', jiní. Niik'ehę́ę hwiiłtsą́ągo t'áá áko náhodiiłtjįgii' ádíháltéé́h, jiní. Díí shí shits'ílii dooleeł níigo neiiłté, jiní. Nít'éé' azhé'é ání, "Niweh, nichxǫ' níwohgóó aníłchéé́h!" Ayohooliigo shíį ání. Ei shíį doo łéé́chąąyázhí át'ée da nízingo haa ayohooliih. Hááhgóshíį honél'įįgo hodíina', tsin léi' neitingo néinél'įįh, jiní. Ninák'e'dootsih ho'di'níigo t'áadoo le'é hanák'eidáádee'nil. Nínílkołgo éí doo t'áá aaníí ts'ílii nílínígíí bił béé́hodoozįįł ho'di'níigo. Niik'ehę́ę t'ah nít'éé' hanák'e'íítsi, áádóó nááná, díjdi hanák'ená'íítsi. Hanák'ená'átsihgo ts'ídá t'áadoo jineesk'oł da, jiní. Ákohgo shíį índa t'áábíyó oosdląąd. Biye' éí haichago hoł náádiiłwo', jiní. Áádóó shíį ashkiiyázhí binahjį' níléí Tsédáádílkałgóó t'áá akéé' jiníyá. Áadi nít'éé' Tsédáádilkałgi jíkaigo díjdi hanákenáá'íítsi, jiní. T'áadoo náázneeskoł da. Nidi t'áábíyó t'áá haa ayohooliih.

Áadi jíkai nít'éé' ayóí áhoníłtsogo tsé'áán lá, jiní. Ts'ídá hóteelgo bii' nahas'áá lá, jiní. Ákóne' shíį dini' ałtso noohyishchíį lá. Tsé éí dáádílkał lá, jiní. Gish t'áá ał'ąą ádaat'éhígíí yee ąą'ánáyiił'įįhgo ákóne' yah anákah. Naaki ałk'i dáádílkał lá ałdó'. Áłtsé dáádílkałígíí éí yoołgai gish dóó doot!'izhii gosh bee ąą'ánáł'įįh. Haa'ígi shíį bee bíná'iitsihgo aanídílzho'. Áádóó dáadíkał ła' nááhódlǫ́', éí éiiyá diichiłí gish dóó bááshzhinii gish bee ąą'ánáł'įįh. Ákó índa tsé'áán góne' yah'ajigháá́h. Ts'íliishchíín áho'diilyaa yę́ę́ shíį díí t'áá át'é hajíísid. Gish éí t'áá ch'é'étiingóó łeeyi' naaznil, jiní. Nidi ɬó éí t'áadoo yah'ajííyáa da. T'óó t'áá tł'óó'dę́ę́' jizdá, jiní. Tsé'áán góne' éí hach'į' baa hóchį'go.

Díí hastiin dini' ałtso noohyishchįįgo biniinaa Bįįh Yiniłt'ánii woosye', jiní. Bįįh Yiniłt'ánii wóne'é yah'eekaigo t'áá áko bikéédóó danídi'níkęęz. Hó éí t'áá tł'óo'di jizdáago. Bįįh ts'ídá t'óó ahayóí ákóne' a'ąshijéé', jiní. Ha'át'íí shįį yaa naaskai ákóne', t'áá hodíina'go ch'ínákai dóó hooghanígóó níjíkai.

Áádóó shįį níléídi diné hane' baa názhní'ą. Áádóó shįį k'adęę haiłkaahgo Tsédáádílkałgóó íldee' dóó bįįh ch'ídajiznil. Níláahdi bįįh bikédil dadiist'ąą'go shįį Bįįh Yiniłt'ánii yiyíinii' lá, jiní. Aadóó haniitehee nááts'íilid yee áajį', Tsédáádílkałjį', nikiníyá. Dáádílkał ąą'ádajiilaa nít'éé' bįįh ts'ídá t'óó ahayóí a'ąshijéé' lá. Ch'óóshdąądąą' t'óó ałk'éé' ch'íhékááh, wónáásdóó aadęę' ałkéé' hidilyeedgo yaa nídiikai, biyázhí t'áá yił. Hááhgóshįį Bįįh Yiniłt'ánii dóó be'esdzáán ch'ééh bįįh yich'ąąh ałhaa naanáát'ashgo aadęę' ałtso bik'ijį' dahdiijéé'. T'áadoo hodíina'í ts'ídá ałtso ch'élyiz dóó da'níłts'ąą'jigo aheeswod, jiní.

Díigi át'éego shįį dini' hats'ąą' nídiilyáago k'asdąą' ach'ą hwíighą, jiní. Bįįh Yiniłt'ánii wolyéego shįį dini' hats'ąą' Tsédáádílkał góne' noohyishchįį nít'éé'.



JÁDÍ HA'AZHEEH

Ałk'idą́ą́' naałyéhé báhooghan ádaadindą́ą́' diné t'áá bí bich'iyą' hádaat'íįgo nichídayiyoołt'eeh nít'éé'. T'áá bí bich'iyą' nideinił't'ą' dóó ch'il bináá' da nídanit'įįhgo ałhą'adeile'go hasht'e' nidayiijáahgo yikiin nídabeehah nít'éé'. Aak'ee haleehgo da bįįh hadaalzheeh łeh nít'éé'.

Nidi doo aak'eego t'éiyá ninádaalzhah da nít'éé'. Haigo Atsá Biyáázh yiziłígíí biyi' ałdó' ninádaalzhah nít'éé'. Ts'ídá hani shįį yiziłígíí biyi' atsį' bídin dahóyéé' yileeh. Ílídáá' Diné bikéyah bikáa'gi jádí t'óó ahayóí nít'éé'. Kwe'é nahalzhiishgo ałdó' dziłdę́ę́' jádí dichin yik'ee dzígaijį' ch'íhékáah łeh. Áko diné be'atsį' bits'ą́ą́' ádaadįįhgo jádí yíká ałnáádaalzhah nít'éé'.

Da'doozhah ha'niihgo diné hane' bitaat'aah. Kwíí yiskąągo áadi ałhíidiikah ha'níigo bee nihoot'ááh. Nihoot'ánéejį' iiłkáahgo díkwíí shįį hooghandę́ę́' ałhí'iildah. T'áá ni'iildahí t'áá áko ił bee niidzíín álnéehgo baa ní'diildah. Nidzíín éí dibé bighan nahalingo, nidi ił bee niit'ááh nít'éé'. Ałtso áł'įįhgo ch'é'étiindóó ałts'ą́ąhjigo anít'i'go ánáánáł'įįh. Díí ałdó' t'áá ił bee áł'įįh.

Díí ałtso hasht'eet'įįhgo diné ayóo dadilwo'ígíí jádí baa ałhanidahajeeh yaa nídiikah. T'áá hazhóó'ígo yik'ee'ąą tádadikáahgo niidzíín si'ánéejigo dah deidíníiłka'. Níláahdi éí diné ts'ídá ayóo k'aa' dóó ałtįį' yee da'diłt'ohígíí ná'ázt'i yiyi'dę́ę́'

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nídadínít'įįh. Kodi diné nidanit'ingo níléidi jádí yik'ee'ąą tádadikáahgo t'áá hazhóó'ígo nidzíín si'áníjigo deinéełkaad łeh. Anít'i' bita' góne' adeinłka' dóó níléí niidzíín si'ání góne' yah adeinłka'.

Jádí yah'iijahgo hááhgóshįį nikidiijah. Doo wódahdi ił názt'i' da nidi doo yáhátis dahdiijeeh da. Áádóó diné nidanit'inée t'ááłá'í nízíníigi jádí ałhideiłt'oohgo yaa nídiikah. Nidi doo ałtso naatsi' da nít'éé', dabikąą'ígíí t'éiyá naatsi'. Ła' éí t'óó béé'élnih, nádda'doolchíił dóó náasdi chinánéidoot'įįł ha'níigo.

Nída'a'ah biná didiljah. Ałtso nída'a'ahgo atsi'ęę ła' nidahat'is dóó diné deiyįįh. Ła' éí ałtso héél ádaal'įįh dóó hooghangóó nikidayiiyéeh. Hooghandi ninadayiiyéehgo ałk'ídciniiłgish dóó bidayooch'ih biniiyé bá na'azt'i'go dah deidiyiinił.

Jádí bikágí éí doo t'óó yóó'aheltl'iid da. Yilzéehgo abaní ál'įįh. Díí abaní éí t'áadoo le'é bee ádaalne', éé' dóó azis ádaat'éhígíí, ts'ídá t'óó ahayóígóó chidao'į.

Ałk'idąą' Diné bikéyah bikáa'gi jádí t'óó ahayói nít'éé'. Dííjįįdi éí ádin. Diné k'eeŋąą nídínéést'ąągo shįį ałtso nideisteed. Níléí adahwiis'áágóó shįį t'éiyá dahólǫ. Niidzíín t'éiyá łahgóó t'ahdii bikék'eh nidahaz'ą. Díkíigo shįį ákót'é Diné bikéyah bikáa'gi.

NAAKAII BITS'ĄĄ' YÓÓ' ANÍJOOLWOD

Ałk'iąąą' Diné a'ąą ana'í díkwíí shįį yił da'ahóbáah nít'éé'. Naakaii dóó Nóóda'í da ídaat'éhígíí. Áádęę' haatįįh nákahgo áłchíní dóó asdzání hats'ąą' adayiijáah łeh. Dibé dóó łįį' ałdo' hats'aa' adeiniił-kaadgo yee haa naakai. Hó ałdó' kodóó t'áá ákót'éego bee baa nijikai. Áłchíní dóó asdzání bits'ąą' ninádajiijáah. Áádęę' ninádajii'éshígíí éí kodi honaalte' danilįį łeh. Dibé dóó łįį' da bits'ąą' ninádahizhniłkaad łeh. Eii t'áadoo díkwíi da yiłkaahí náádeiínéeh łeh, hákadanitáago, t'áadoo le'é bits'ąą' adajiizhjaa'ęę t'áá bił.

Áádęę' haatįįh nídaabahgo ła'ałyóígóó diné adanichéeh łeh. T'áá yoołkáał dóó t'áá oo'áałgo ayohoolniih łeh. Níléí dził bighąą'di t'éiyá diné kéédahat'įįgo nízaad ninádahalzhish. Níléí alánídahóó'áágóó éí diné hada'asíidgo naazdáa łeh. Aadęę' ana'í yinéełgo t'áá áko diné hane' bitaat'aah dóó t'áá áko hasht'e' ádadiil'įįh. Sáanii dóó áłchíní yázhí éí níléí tsé danít'i' bighąą'góó hadahinichéehgo áadi nidanit'in łeh. Dibé dóó łįį' éí ana'í bits'ąąjigo anilka' nahonit'iníjį' anilka'.

Łah shįį ákot'éego ch'ikęęh jílįįgo Naakaii dahasnááh lá, jiní. Níléí Méehigo góyaa shįį hoł anáájéé'. T'áá áadi bitah nijigháago díkwíí shįį honááhai, jiní. Naakai hastiin léi' shįį hasnáahgo éí bighangi jizdá. Bitsą'ání'jiil'įįh dóó bighan bá hasht'ehojósin. Ts'ídá t'áá ahąąh hahasíid. T'óó t'įįhdígo nahjį' kónijiit'įįhígo háágóó díníyá halníigo nahódíłkid łeh. Shits'ąą' dó' yóó' anájílyeedísh łeh nízingo shįį. Ch'óóshdąądąą' ayóo haa ayohooliih. Náás hodeeshzhiizhgo doo ayóo haa ayohooliih da silįį'. Hooghandi t'éiyá jizdáhęę bił ałnááji'niłka'. Bidibé shįį t'óó ahayóigo łįį' bee nazh'niłkaad łeh. Nidi ádínáhwiiltł'óohgo bikéé' dah jizdáago łįį' hoł naaldloosh łeh. Níléí dziłgóó ałnáázh'níłka', jiní. Áadi shįį nazh'niłkaadgo e'e'ááh. Ninázh'niiłkaadgo éí bitsą'áni'jiil'įįh.

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Łah shį́į́ abínígo bitsą́'ánáá'jiidlaa. Ajiyą́ą́ nít'éé' ání, "Dííjį́ níléí dziłgóó adínííl-kał. Áadi dibé deidooyį́łígíí doo bídin hóyée' da. Híílch'į'go índa nídí'níilkał, yist'éí ła' ádíílíił, éí bikiin adínííl-kał." Áádóó shį́į́ áho'di'nínee be'jiilaa dóó dah azhdínííłkaad. T'ahdoo nízaadgóó dah adii'aahgóó dah azhdínííłkaad. T'áá nízaadi éí dził ní'á. T'áákóódígo azhnoołkałgo wónáásdóóayóó deesdoi hazlį́į́'. K'adée ałní' é'eaahgo níléí dziłdi azhninił-kaad. Dziłdi éí t'áá hoozk'ází lá. Dibé nídaniichaadgo tsinyaa azh'níílkaad. Áádóó t'áá áko yist'éí hajííyį́į́ dóó azh'niiyą́ą́'. Łį́į́' éí bikáá' ałkee' dah jizkéego hoł naaná'oołchoshgo ajiyą́. Bikéé' shį́į́ dah jizdáago ádínáhwiiltł'óohgo bił nazh'nił-kaad łeh. T'ahdii shį́į́ t'áábíyó haa ayohooliihgo át'į́. Ałtso ajííyą́ą'go shį́į́ nahgóó łį́į́' hoł na'ałchozhgo hoł tádíghááh, jiní. Nahgóó łį́į́' hoł tádígháahgo hodíina' nít'éé' tsé'ésgízii daats'í át'é sikaad léi'jį́' hoł i'íílchozh, jiní. Nít'éé' béésh bitsist'ah si'ánéé hayíí'ą́ągo t'áadoo le'é sikaadę́ę́ ła' yee k'íinígizh. Áádóó hááyiishéehgo yaa nídiidzá. Ha'át'íí lá yiniiyé át'į́į́ lá jinízingo shį́į́ t'óó báhádzoo níjísdzíid. Bíighahígóó shį́į́ atsíjííkéézz. K'ad daats'í índa shi'niił-hį́ jinízingo da, éí daats'í yiniiyé kodę́ę́' adínííl-kał níí nít'éé' jinízingo akéédóó ní-jíldzidgo dah jizdá, jiní. Hááhgóshį́į́ hatah hoditsxiz, jiní. Shoołtséé́h lágo jinízingo shį́į́ t'óó akéédóó dah jiditsxiz.

Tsinée ałtso hááyiishée'go t'ah nít'éé' bijeeyi' yee na'atsigo yaa nídiidzá. Nish'-náájí áltsé shábíighah bijeeyi' yee na'atsi', bijéé́ht'iizh hayí'iiltséehgo yaa naaghá. Hodíina'go łahjí bijeeyi' na'atsigo yaa ní-náádiidzá. Hááhgóshį́į́ bijeeyi'dę́ę́' bi-jéé́ht'iizh hayínáá'iiltséé́h, jiní. Áádóó shį́į́ t'áá áko tsízhdeezkéézz. Bijeeyi' anáá'-íítsigo bijeeyi' yee na'atsiígíí bi eeji' góne' bik'ijį́' nídideests'į́į́ł jiniizį́į́'. Nít'éé' áłt'ąą doo bijeeyi' anáá'átséeh da, t'óó níléí dzí-gaii góyaa déez'į́į'go łį́į́' yikáá' dah sidá. Tsxį́łgo bijeeyi' anáá'dootsihę́ę́ ch'éé́h jinízingo akéédóó dah jizdá. T'áá hodíi-na'go índa bijeeyi' nínáádiitsi. T'áá áko kodóó tsinée bijeeyi' góne' t'áá'awołíbee abíijíílts'in. Hastinée t'áadoo naaztazí adah íígo'. Hó ałdó' níléí góyaa t'áá akéé' adah ajíígo', t'áá ájíłah tł'óół t'áá hak'i na-neesdizgodah azhníídee'. Hastiinée éí t'áá íítłizh nít'éé', t'áadoo náádii'na' da, jiní.

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Aadóó shíí éí t'áá áko tł'óółęę haniitehee k'e'jíí'ah dóó hastiinée ch'il sikaadęę biih jíishóód, áádóó ch'il ła' bik'inááji ił-jool. Hastinée nízhdees'íį' dóó tsxíįłgo łíį' bee nazh'nilkaadęę bik'i dah jineeshjíjdii' hoł nikeelwod. T'ááłáhígi át'éego náhookǫsjigo łíį' hoł nooltįįł. Ei ts'ídá hakéyahdi nízhdoodáłígíí t'éiyá baa nitsíjíkeesgo łíį' hoł nooltįįł, łahda łíį' hoł náádiilwo'. Aadęę' t'ááłáhígi át'éego t'áá nazhnit'ingo łíį' hoł náalwoł. Ch'óóshdąądąą' doo níjíldzid da, hodine'é bitah nízhdoodáłígíí t'éiyá baa nitsíjíkees. T'áá ájít'íní ájít'įjgo wónáásdóó i'íí'ą. Áko t'áá nízaad łíį' hoł niilwod, jiní.

Łíį' éí t'ááhíyó hąąh dínéesna', áko shíí t'áá nahonit'inígi bik'i nijííyáago t'úá ájíłah háájoolyíį'. Ayóo chahałheeł hazlíį'go t'áá akǫǫ yéego hwee hodíina'. Ooljéé' hááyáago łíį' hoł nikináánáldloozh, t'ááłáhígi át'éego náhookǫsjigo łíį' hoł nooltįįł. Wónáásdóó hayíílkąą dóó ha'íí'ą. Áko shíí t'óó báhádzoo łíį' bikáá' ch'ééh jideeyá, łíį' ałdó' dínéesna' lá. T'óó báhádzoo tó dóó táláwosh bąąh hááteel lá. Hááhgóshíí náhididziihgo tsinyaajį' hoł eeldloozh, jiní. Áádóó shíí t'áá'ákwii tsinyaagi łíį' bik'i nijííyáá dóó achxoshtłóół jidiniiłtłóó'. Łíį'ęę éí tsinyaagóó dah jiiztł'ǫǫgo t'áá bíighahgóó jineeztį. T'óó jineeztínígo shíí t'áá íídąą' ajiiłhaazh lá, jiní. Haashíí nízahjį' ajiiłhaazhgo t'ah nít'éé' łíį' hááhgoshíí áníigo ch'éejídzid. Áko shíí azhdiniilghaazh lá. Yaa'adeez'ąą lágo

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ch'ééjídzid.

Áko shíí Naakai hastiinée bíhoohya'go yiká dadidínéeztą́ą'go yik'idaneeztą́ą' lá. Aadóó shíí t'áá áko háká dadinéeztą́ą'. Áádóó shíí tsxíįłgo achxoshtł'óól nízdeests'ǫ́ǫd dóó łíį' hoł nikináánálwod. Ei ts'ídá t'ááłáhígi ájít'íįgo anáá'oot'ą́. Yéego hiłiijíį'go łíį' ni' ájiilaa dóó ooljéé' haaghááh biná háájoolyíį'. Ooljéé' hááyáago łíį' hoł nikináánáldloozh. T'áá nízaad łíį' hoł niildloozhgo łíį' ni' ánáájiidlaa dóó bik'inijíiyá. Biiskání hanínáájoolyíį'go łíį' hoł dah náádiildlóósh nít'éé' hakéédę́ę'go, t'áá nízaadę́ę' łeezh oojoł, jiní. Aadóó ts'ídá t'áá hazááká łíį' hoł nikináánálwod, Naakai daats'í shikéé' łíį' bił yijah jinízingo. Aadę́ę' shíí t'ááłáhígi át'éego łíį' hoł náalwoł, t'áá bita' náhoo'aahígi łíį' biní'jiiłdlíįh, t'áá hó ałdó' ní'jidlíįh. Leezh hakéé' oojołę́ę shíí éí ha'át'íí bileezh nít'éé', éí t'áadoo hoł béehoozin da, t'óó t'ááłáhígi át'ego aadę́ę' łíį' hoł náalwoł. Nanise' shíí t'éiyá bikiin níjídzá. Naadą́ą' yik'áán ałdó' t'áá áłch'íįdígo hwéstł'ǫ́ǫgo, éí shíí tó biihnijíłka'go bikiin łíį' hoł nálwod. T'áá lą'i hwiiskąągo índa hodine'é bitah níjídzá. T'óó báhádzoo shíí hakéyah bídin jizlíį' nít'éé' lá, jiní.

Níléí háádę́ę' shíí łíį' hoł náalwołgo, hakéyah t'áá áyídí hadziihgo shíí łíį' béézhdíichid nít'éé' t'áá hakéé' nikiníyá, jiní. Áádóó shíí t'óó bik'i dah náájineezdáago hoł nikináánálwod. Éí shíí t'áá hodine'é bitah níjídzá. Ałk'idą́ą' ákót'éego diné da, asdzání da bi'dilnáahgo hataałii bikéé' nidahałáa łeh. Bik'éí da bílá sodadilzin łeh, t'áadoo át'éhégóó nídoodáát ha'níigo. Ákót'écgo shíí há áda'jiilaa. Áádóó nádáahgo t'áá áko hózhǫ́ǫjí bá niit'ááh.

Dííjíįdi nihitahgóó doo ana'í bił da'ahíníibáah da, nidi nihe'oodlą' dóó nihinahagha' t'ahdii t'áá chiil'į t'áá ha'át'éegi da nihitsílke' éí doodago nihich'eekę' da ana'ítahgóó tádíghaahgo ákót'éego bá niit'ááh. Níléí adahwiis'áágóó tádígháahgo t'áadoo le'é t'óó ahayóí ał'ąą át'éego yénághááh, éí bits'ą́ądóó ha'át'éego shíí bich'į' anáhóót'i'ę́ę bá hasht'enál'íįh. T'áá ałk'idą́ą' éí ákót'éego yit'ihii át'é.

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MA'IITSOH K'ASDĄĄ' BIZAJÍÍ'ÁÁZH

Ałk'idąą' Diné doo k'ad ánéelt'e'ígi ánéelt'e' da nít'éé'. Diné t'áá íiyisíí bita' danízaadgo kéédahat'įį nít'éé'. Łahgóó shįį éí ła' t'áásáhí dibé bínidajisdáa łeh. Łááhídi yęę shįį t'éiyá hootahgóó ałnáádajikah. Ídąą' shįį ałdó' t'áadoo le'é báádahadzidígíí dahólǫ ma'iitsoh ádaat'éhígíí. Díí shįį t'óó hiłiijįhígo nikidadiijah. Éí shįį bąągo hiłiijįįhgo doo níláhgóó nidajikai da.

Díí shįį ákót'éego hastóí nidilt'eego k'asdąą' ma'iitsoh yizáá'áázh, jiní. Níléí háadi shįį nízaadi atah naalnishgo áádęę' náát'ashgo kinłánígi nát'áázh, jiní. T'áá ákwii kintahgi niji'aash nít'éé' diné ła' t'áá béehojísinígíí bił ałhizhdiikai, éí shįį níléí Béésh sinilji' bikéé' iihnáhizh'noolchąą' dóó áádęę' t'áá ni' nikishní'áázh. Dziłyíjiin nahós'a'jí shįį kéehojit'įįgo ákǫǫ nikijiní'áázh. Áadęę' atiingóó joo'ash nít'éé' iihnááho'doo'nil, nidi shįį t'áadoo nízaad niho'deegįį da, t'áá áyídíjį'. Níléí Dziłyíjiindęę' niji'aashgo ákǫǫ nijoot'ash. T'áadoo hiłiijįhí hooghandi nídiit'ash jiníigo shįį t'áá ájít'íní ájít'į. T'áá ákót'éi nidi ałní'ní'ąą dóó yaa adeez'ą. Eii shįį t'ááłáhígi át'éego tsxįįłgo t'áá ni' joo'ash. Ch'óóshdąądąą' t'óó joo'ash, wónáásdóó t'áá iiyisíí ayáhíjį' adeez'ąągo t'áábíyó ałghaanáázhdiit'ash. Áko díí ma'iitsoh hólónígíí shįį baa ayohojooliihgo, béejíldzigo shįį. T'áá nízaadi éí tsin ła' ch'ínít'i', doo t'áá íiyisíí lę'í adaaz'áá da, jiní. Éí t'áadoo e'e'aahí baa hidí'níilchéél jiníigo shįį ałghaanáázhdiit'ash. Ha'át'íí shįį, gad daats'í át'éego bich'į' ahizhnoolchéél. Áko jóhonaa'éí éí níléí k'adęę dził yini' gó'ąą iighááh.

Díí t'áá e'e'áhí dóó t'áábíyó hiłiijįįhgo t'áadoo le'é nikidadiikah, ma'iitsoh ádaat'éhígíí da. T'áá e'e'áhí éí doo níláhgóó nida'aldeeh da łeh, ma'iitsoh ádaat'éí báádahadzidgo shįį biniinaa doo níláhgóó nidajikai da. Ídąą' shįį ałdó' ma'iitsoh t'óó adahayóigo. Jįįgo éí doo hazhó'ó yiiltséeh da, t'áábíyó t'áá nídaaldzid łeh ákohgo ałdó'. Hiłiijįįhgo éí doo nídaaldzid da łeh, dichin danízingo shįį t'áá bizááká nikidadiijah. Biyázhí dahólónígíí ałdó' biyázhí dichin danízingo yá ch'iyáán hadeinitáago nidaajeeh. Biyázhí dahólónígíí éí t'áá bizááká t'áadoo le'é hadaalzheeh. Yéego dichin danízingo ałdó' t'áá diné nidi doo yíkádaasti' da daaleeh, t'éego tsík'eh.

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T'áá nízaad tsin ch'ínít'i' hadziihgo hwee i'íí'ą. I'íí'ąągo shįį ts'ídá t'áá awołíbee ałhaanikijít'áázh, éí tsin ch'ínít'i'ęę bich'į' t'áá łáhígi át'éego ałhaajoot'ash. Wónáásdóó yéego hiłiijįį', jiní. T'áá ho' díina'go shįį índa ooljéé' níléídęę' hááyá. T'ah nít'éé' hakéédęę'go, t'áá nízaadi, ma'iitsoh ła' ádíiniid yiists'a:ą'. Aadóó t'óó bááhádzoo nájísdzíidgo t'áá awołíbee ałhaanikináájít'áázh. Áko tsin ch'ínít'i'ęę t'ahdii t'áá nízaad hadziih. Ooljéé' bee hool'ingo shįį ałghaajoot'ash, ch'ééh jideezházhęę éí doo bééjílniihgóó. Áko hakéédęę', t'áá nízaadęę' éí ma'iitsoh hanáchah yiits'a'. Ch'óóshdąądąą' t'áá hazhóó'ógo hanácha yiits'a', jiní. Wónáásdóó t'áá yéego hanáchah yiits'a'. T'áá shįį áko ách'į'ni'joosdlíí'. Ahaké'ęę yik'élwodgo shįį aadęę' hakéé' nikeelwod. Tsin ch'ínít'i'ęę éí t'ahdii t'áá nízaad hadziih, jiní, áko. Ei shįį ts'ídá t'ááłáhígi át'éego ałghaajoot'ash. Ma'iitsoh éí hakéé' yilwoł, t'áá náhodi'naahgo hanáchah. Hó shįį éí t'óó báhádzoo nájísdzíid, hááhgóshįį tsízhdoolyizgo ch'ééh jideezh'ázhęę baa jiyoznahii' t'óó báhádzoo ałhaach'íjít'áázh. Doodó' yaadida hóolyeed át'éego ałghaajoot'ash, jiní.

K'adęę níléí tsin ch'ínít'i'ęędi ałghaajít'aashgo t'áá áyídęę' ma'iitsoh ła' ánídí'niih yiits'a', jiní. Áádóó níléígóó ałdó' ła' ádaaní yiits'a'. Éí shįį da'diizts'ąą'go aadęę' dah dadiijéé'. Hojooba'ígo índa níléí tsin ch'ínít'i'ęędi ałhizhneelchąą', nít'éé' tsin t'áá ádaałts'ísígíí t'éiyá adaaz'áá lá, jiní. T'áá shįį ákwii hááhgóshįį ałghaanaaníjoot'ash, tsin t'áá deezneezígíí hazhnitáago, éí bąąh hadii'nah jinízingo shįį. Shábíighah ch'ééh ałghaanaaníjoot'ash wónáásdóó t'áá íiyisíí t'áá áyídidęę' ma'iitsoh ła' ánígo yilwoł yiits'a', jiní. Tsin ádaats'ísígíí t'éiyá adaaz'á. Ch'ééh ałghaanaaníjoot'ash wónáásdóó t'áá áyídídęę' yiits'a', jiní. Gad shįį t'éiyá adaaz'áago, éí doo t'áá íiyisíí danineez da łeh. Hojoobá'ígo índa ła' bik'ínizhnítąą', nidi doo t'áá íiyisíí nineez da, asdzį́ t'óó bitísígo ánílts'o. T'áá ákót'éé nidi t'áá hazááká bááh hajis'na', hoł nidí'niwóodgo níléí bílátahdi dah jineezké, jiní.

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Ts'ídá ákohgo ma'iitsoh ła' nahdęę' ch'élwod. Ooljéé' bee hool'ingo zyóo hoot'į, t'áá íishjání nahdéé' ch'élwod dóó níléí tsintahjigo t'áá háoswod. Hááhgóshįį hasdah nanigo'go bitsoo' hahííłáago yilwoł, jiní. Tsink'i dah jizkéego t'áadoo nidi hwiiłtsání t'óó hayaagóó ch'élwod. Háájí shįį eelwod, doo naagháhí da. Hó éí t'áadoo nijii'náni, t'áadoo íits'a'í t'óó níléí tsin bikáá' dah jizké. T'áá hodíina'go t'ah ní-t'éé' kodęę' náalwoł. T'áá ákwii ła'ałyóígóó ch'ééh naaná'oołkah, ch'ééh hahonitáago hááhgóshįį naanáalwoł. Háajigo lá ahizh'-noolchąą' nízingo shįį ch'ééh nahałkaah. Tsin bąąh dah jizkéhęę yiyaajį' ch'ééh anáhálkah, t'áá áajį' doo bił bénáhoodzįįh da. Aadóó nahgóó ninéá'ałkaah łeh. T'áá ná'ahóónáadgo índa hwiiłtsą. T'óó hwiiłtsánigo aadęę' tsin bąąh dah jizkéhęę yich'į' nídiilwod dóó k'asdąą' yąąh kíilwod. T'óó yąąh náaghazgo adah anídzíílhaal. Aadóó yich'į' nínáádiilwod dóó t'áá ákónáánádzaa. T'óó k'asdąą' dah jizkéhęęjį' ninánahgo adááhátłíish, jiní. Hó shįį éí t'óó t'áá awołíbee hoł yéé'go dah jizké. T'áadoo ájóne'égóó shįį t'óó dah jizké. Tsin ła' k'ízhdootihgo bee nízhdidoohałígíí nidi doo bíighah da. Áko aadęę' ma'iitsoh tsin yąąh kínéilwo'go níléí tsin bílátahdi níjíldzidgo ałk'íjí'ash, hááhgóshįį hatah hoditsxizgo. Hodíina' nít'éé' ma'iitsoh ła' náánálwod, éí ałdó' tsin yąąh kínéitłishgo yaa nídiidzá. Ch'óóshdąądąą' t'áá naakíhí ákǫǫ naa'aash. Tłéé'íílníi'go daats'í ła' ninááhaazhjéé' Hááhgóshįį ch'ééh tsin yąąh kínídeitłish, ałch'ąąh nidaa'nago. T'áá yéego hodíina'go ch'ééh deeskai léi' t'óó nahgóó hááda alyįįhgo naazhjéé'. T'ááłá'í tsin yąąh kínéilwo'go yaa nínáádiidzáá nít'éé' aadęę' t'áá át'é nínáádiijéé'. Tł'éé bíighan ákódaat'į. Wónáásdóó díkwíí shįį hanaagóó naakai, ch'ééh tsin yínídeilwo'go yaa naakai.

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Níléí tsin bílátahdi dah jizkéego t'óó báhádzoo ádahozdeezłáá', hajáád da doo da'asdįįd da, nidi níjíldzidgo t'óó t'áá áadi jizké. Haadi shįį yoołkáałgo ałdó' ayóo deesk'aaz hazlį́į', aak'eego shįį ájít'į. Ákohgo t'áábíyó nídíłk'as łeh. Ei tsink'i dah jizkéego t'óóbáhádzoo ádahozdeesłáá', bił da honiighą. Wónáásdóó, ha'át'íí lá doo hah haiłkaah shįį, jiníigo tsinki' dah jizké. Ma'iitsoh éí hááhgóshįį hanáágóó naanáájah, tsin yąąh kínídeitłishgo, doo hak'idokááh át'éégóó. T'ah nít'éé' t'ááshǫǫ níléídę́ę́' hayíiłką́ t'áá íiyisíí doo asohodéé'įįdgóó. T'áadoo nidi hodíina'í ma'iitsohę́ę́ ałtso taozhjéé'. Bighangóó shįį ánídahaazhjéé'.

Áádóó t'áá ákǫǫ́ dah jizkéego ha'íí'ą. Tsin bikáá' dah jizkéego níléígóó nijighal nít'éé' t'áá áyídígóó ła' łid yaat'i'. Ákwe'é shįį ła' dahooghango. Nighéígóó dah'adii'ą́ągo tsin bąąh adáájoo'na' dóó hooghaneegóó jiní'áázh. Áadi jiní'áázh nít'éé' diné t'óó hak'ee tsídadoolyiz. Háádę́ę́' lá woh'ash? dahalníigo nidahódíłkid. Níléí wónaníjí tsin bąąh siikéego yiską́, ma'iitsoh nihíníjée'go t'óó áajį' haneechą́ą́', bijiní. Dooládó' yówéé'át'éego doo áhółyą́ą da lá, díí yee' e'e'áahgo kǫǫ́ ma'iitsoh nikdadiijah, dichin dibighą́ą́go t'áá bizááká nidaalzheeh łeh. Jó hasdáo'áázh lá, aadę́ę́' osą́, ho'doo'niid. Áádóó stah ajííyą́ą́' dóó hooghangóó nikináájít'áázh. Éí t'áadoo e'e'aahí hooghandi níjít'áázh. Díigi át'éego ma'iitsoh k'asdą́ą́' bizajíí'áázh, jiní. Díí shįį ałk'idą́ą́' ahóót'įįd.

22

BÉÉGASHII

Ałk'idą́ą́' diné bibéégashii t'óó adahayói nít'éé'. Ílídą́ą́' shíí índa diné béégashii bitah níłnii'go ayóo bíhoneedlíígo diné béégashii yinidaalnish łeh. Bibéégashii t'óó adahayóígo ła' t'óó bits'ą́ą́' nídaaldzid dóó da'ałchin nidahaleeh nít'éé'. Áádóó haashíí nízahjį' ninákálzhishgo béégashii bina'anish biniiyé ałhínída'iildah nít'éé'. Nidi diné doo t'áá ałtso bibéégashii dahólǫ́ǫ́ da nít'éé', t'áá díkwíí diné bibéégashii dahólǫ́ǫ́ nít'éé'. Nidi t'óó ahayói dabibéégashii nít'éé'.

Ílídą́ą́' ałdó' béégashii łahgo ádaat'é, t'óó dah naazláago bidee' ayói ádanílnééznít'éé'. Doo t'áá íiyisíí atíį' bąąh dahólǫ́ǫ́ da.

Béégashii bida'doonish ha'niihgo dizé t'óó ahayói ałhíhiikah dóó bida'dinish. T'áá ákǫ́ǫ́ nidaakaiígíí áłtsé ałhaninilka', doo nídaaldzidígíí áłtsé áłah'áí'íjh. Bídadi'doodlił dóó naalyéhé bá hooghangóó dínóolkałígíí ałdó' t'áá sahdii bits'á'nił. Ts'ídá t'áá ałtso áłah'ál'íjh, azhá nídaaldzidígíí nidi atah yah ahinilka'.

Ła' ayóo nídaaldzid dóó dahashkée łeh. Éiidíígíí ayóo diné yídaneedlíígo ałah'ádeiléél łeh. Ayóo nídaaldzidígíí éí niléí dził bighą́ą'di t'éiyá nídaakaigo áádę́ę́' ch'ídajii'éesh łeh. Da'ałchinígíí ła' ayóo dahashkée łeh. Ákódaat'éhígíí éí baa jiląągo ałhidajileehgo níléí dził bighą́ą'dę́ę́' dzígaijį' ch'ídajii'éeshgo baa nijikai łeh nít'éé'. Ła' t'óó bááhádzoo dahashké, éídíígíí ałts'ą́ą́' nídajiidlohgo tł'óół t'óó ahoyói bik'i nidaneesdizgo dzígaijį' ch'ídajii'éesh łeh.

Béégashii nídaaldzidígíí áłah'álnéél ha'niihgo diné t'óó ahayói bida'alnih dóó nihekah. Łíį' ts'ídá dadilwo'ígíí dóó doo bił nidahonitł'aaígíí nidayii'ish, háálá béégashii nídaaldzidígíí báháchíjhgo t'áá ałtsoní doo yich'į' nánílyées da, łíį' t'áá bik'i dah jizdáa nidi yich'į' dahiiteeh. Éí bąągo łíį' doo nidilna'ígíí t'éiyá bee áłah é'élnéehgo éí yá'át'éél. Łíį' t'óó ahodiilgisgo, ayóo bił nahonitł'ago éí t'áá łáhídi béégashii bił na'atsih.

Diné béégashii áłah'ádeiłéhígíí ałdó' t'áá ákónáánát'é. Diné dahayóígíí, ayóo doo bił nidahonitł'agóó tsintahgóó łįį' nideich'idígíí bida'alnih. Díí diné ałdó' ayóo da'dilohgo t'áá íiyisíí yá'át'éeh, háálá diné da ła' béégashii bich'į' dah diilwo'go kodóó t'áadoo bélyeedí yiyiiloh dóó naanáyiiłhǫǫh. Áádóó nahdęę' ła' anáádzílohgo ałts'ǫǫ' yiyiiloh. Aadóó t'áá áko tsin t'áá áajį' yideiidiiloh dóó dah dayiitł'ooh dóó ła' yikéé' łįį' nił dah náádiijah. Díkwíigo shįį béégashii dah daheestł'ǫǫ łeh.

Béégashii da ła' doo dzígaijį' ch'éghááhgóó da ła' dzígaijį' łįį' bá hoł ch'élwo', éí doodago da t'áá ni' áaji' ła' yá ch'élwo'. Áajį' béégashii bich'į' dah diilwo'go kodóó diné yich'į' łįį' bił dah diijahgo ałts'ǫǫ' dayiiloh. T'áá ni' áaji' yá ch'égháahgo éí tsin da ła' t'áá áyidígi íí'áhígi ál'į áko éí áajį' yąąh haalwo'. Bí éí tsin yąąh dah sidáago diné béégashii ałts'ǫǫ' dayiiloh. Dayiilohgo áádóó t'áá áko yik'inida'ałt'ooh dóó níléí háadi shįį béégashii a'ą shijéé'ígóó adayii'éesh łeh. Dził bighǫǫ'di dah daheestł'ónée ałdó' bik'inida'astł'ǫǫgo ch'ídayii'éesh łeh.

Sáanii dóó ákchíní éí tsé hadaazt'i'góó bidibé dóó tł'ízí nideiniłkaad łeh. Béégashii da'ałchíní da ła' dayiiłtséehgo t'óó tsé yąąh kídeilwo'.

Azhą shįį diné béégashii áłah ádajiléhígíí ayóo dahojíyói daho'do'nii nidi t'áá bahizhniitł'ááhgo ła' béégashii hoł nida'atsi nít'éé'. Łįį' ałdó' t'áá ákót'é, ayóo dahayói dóó doo bił nidahonitł'a da nidi t'áá dahiniitł'ááh nít'éé'. Daniitł'ahgo béégashii bił nida'atsi nít'éé'. Bich'íí' da hadahałhęęsh nít'éé'. Béégashii da'ałchíní atah ałah'ájíléehgo ayóo bóhoneedlįį nidi t'áá baahasti' dóó bááhádzid. Nidi łįį' dóó tł'óół doo hoł nahonitł'agóó nijich'idgo éí doo t'áá íiyisíí hach'į' anáhóót'i' da łeh. Ałk'idǫǫ' hastói yęę t'áá díí nidi aóo bee ch'ídaho'dit'ááh nít'éé'. Kó'óolyéenii ayóo łįį' yikáá'dóó adiloh daho'di'níigo. Éí shįį bąągo ayóo bídazhneedlįįgo atah béégashii áłah ánídajiil'įįh łeh nít'éé'.

Dííjįįdi éí Diné bibéégashii łahgo ádaat'é, doo nídaaldzid da dóó bitsį' t'áá daditą. Bidee' ałdó' doo danineez da, ła' éí bidee' ádaadiin. Ałk'idǫǫ' éí béégashii ayóo nídaaldzid dóó t'ááhíyó hashkédanidzin nít'éé'.

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YAS YÍTSOH YĘĘDĄĄ'

Ałk'idąą' t'ah lę'í nááhaiídąą' Diné bikéyahgi dóó níléí adahwiis'áágóó ts'ídá ayóó' áníłtsogo yidzaaz. T'áadoo kót'é ílíní t'óó báhádzoo deezhchííl. Doo nidi shįį ákónéeląą' doodzas hwinnidzin da nit'éé'. Éí shįį biniinaa diné t'áadoo t'áá bitsé́iidi hasht'e' ádadiilyaa da. Diné t'óó ahayóí bíighahí bee bich'į' nidahwii'náago yíhai, dichin dóó hak'az dóó ts'íih niidóóh yéego yik'ee ti'dahooznii'. Naaldlooshii ałdó' ałdó' t'áá ákódaadzaa. Ch'il ałtso bits'ąą' bik'ideiichííl dóó ła' t'áá níléí dził bighą'di bideig daadzaaz.

Díí shįį ákót'éego ła' dził bighą'di hadeig yidzaaz, jiní. Aak'ee náhádleehgo shįį éí níléí halgaijį' ch'éejí'nééh nít'éé', t'áadoo ákǫǫ ch'íjíné́hé deezhchííl. Áko shįį t'áá níléí dził bighą'di dahaghango yíhai. T'óó báhádzoo hach'į' nidahwi's'náá', jiní. Halįį' t'áá bił hach'į' nidahwiis'náá', hadeig yidzaazgo. Nílch'its'ósí dóó Nílch'itsoh yiziłígíí biyi' shįį t'áadoo yidzaazgóó biniinaa dazhnoot'áá'. Doo lę'í doodzas da gi át'é, Nílch'itsoh k'adęę' ałtso nídízíidgo índa halgaigóó dibé bił ch'ídii'nééł ha'níigo shįį diné nidahaz'ą́. Dziłdi éí ch'il dóó tó doo bídin hóyée' da, jiní. Éí shįį biniinaa áltsé t'áá kǫǫ danihighan dooleeł dajiniizįį'. Díkwíigo shįį hooghan diné ákódaadzaa, jiní. Ła' shįį éí t'óó aak'ee hazlį́į'go halgaigóó adadahanéehgo yaa nídiikai. Ła' shįį éí t'áá ákǫǫ nida'áhozdilzíid.

Áko shįį t'óó bé́hádzoo aadęę' yichíiłgo át'éé lá, jiní. Éí shįį doo nidi baa ákodazhnízin da. T'ah nít'éé' t'áá hooshch'į' hááchííl. Aadóó shįį ei t'óó deezhchílígo diné ła' adada'niiłkaadgo yaa nídiikai. T'áá níchíil nidi níléí adah góyaa ada'iizná, jiní. Ła' shįį éí áltsé ałtso íichíilgo índa adadadí'níilkał dazhniizįį' nít'éé'. Áko shįį ts'ídá nádį'ídi doo ákót'ée da lá, jiní. Díí deezhchíílígíí shįį t'áá aaníí deezhchíilgo át'įį lá, ákwe'é éí doo baa ákodazhnízin da. Hodíina'go shįį adoochííł ha'níigo diné ła' t'áá ákǫǫ áádahoost'įįd.

T'áá hooshch'į' t'óó bąąhádzíigi ánít-tsogo yidzaaz. Áádóó t'áá nídíchíiłgo yaa naaghá. Ch'óóshdą́ą́dą́ą́' yas nitsaa nidi doo bada'jólíi da. Dibé dóó tł'ízí dóó łį́į́' ałdó' doo yada'ólíi da. T'áá nízaad nihoolzhiizhgo diné ch'iyáán bits'ą́ą́' dadínéezhchą́ą́' chizh da łahgóó ałtso bik'ideichíil. Nidi dibé dóó łį́į́' éí t'áá íiyisíí bich'į' dahodiis'nąą', jiní. Ch'il shį́į́ ałtso bits'ą́ą́' bik'ideichíilgo. Tł'ízí éí ayóo dahoyóí, hak'az ayóo yínílđzil dóó t'áá ałtso nanise' yiyą́, t'óó bóhólníihígíí tsin ayóo yąąh ayą́. Chá'oł, gad da ayóo yiłchozh. Dibé éí yas t'áá nitsaa yileehí doo níláhgóó digháah da yileeh. Éí ayóo ák'e'edlí, t'įįdígo haadayit'įįhgo t'óó nitéeh dóó doo náádi:'néeh da.

Díí shį́į́ ákót'éego díkwíjílt'éé shį́į́ dził bighą́ą́'di hak'ideichíil, jiní. Áłká'aníjíjahgo shį́į́ hojooba'ígo níléí dziłdę́ę́', yas nitsxaa, dibé bił ch'ídajiizná. Áłtsé shį́į́ łį́į́' bee yas biyi'góó tsin nidajishoodgo atiin ádahojiilaa. Áádóó shį́į́ ákǫ́ǫ́ dibé ałkéé' íít'i'go níléí adah góyaa adadazh'neeskaad. T'áá dazh'néełkaadgo díkwíí shį́į́ yiskǫ́ągo índa adadazh'neeskaad, jiní. T'áá áyídíjį' dibé ninákahgo iná'át'áahgo t'áá ákǫ́ǫ́ bínídazhniłjah. Ił nínádajiłt'ihgo t'áá ákǫ́ǫ́ t'óó bóhólníihgi déédazhdiłjah dóó t'áá ákóó názhníjah, jiní. Hojoobá'ígo shį́į́ índa níléí dzígaijį' ch'ídazh'niiskaad. Dibé shį́į́ t'éiyá ch'ídahizneeskaad, tł'ízí éí t'áá dziť bighą́ą́'di nidaz:'niłkaadgo ch'ínídaan dóó t'áá áadi da'ashchį́. Diné ałtso dibé ch'ídeiiniiskaadgo diné t'áá dził bighą́ą́'di tł'ízí nideiiniłkaadę́ę́ t'áadoo le'é bits'ą́ą́' ádaasdįįdígíí yich'į' łį́į́' yee hanáádá'iisgį́, ch'iyáán dóó azee' dóó tókǫ'í ádaat'éhígíí. Éi t'áá áadi dabéehai.

Ch'éénídąądgo t'óó báhádzoo tó dáálą́ąd nidi éí t'áadoo ayóo diné yik'ee ti'dahooznii' da. Áádóó bik'ijį' t'áá ałtsogo ch'il nídeitsoigo naaldlooshii ch'il doo bá bidin hóyée' da hazlį́į́'. Tó ałdó', doo bídin hóyée' da hazlį́į́'.

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FOREWORD

This story book is basically for Navaho children to read so that they can learn more about the history of their people, and for readers who are interested in learning more about the Navahos.

The stories relate to incidents that happened in the vicinity of Rough Rock and Black Mountain. We want our children to become aware of them.

The stories were written in Navaho so that the Navaho children will become aware that our language is used in many ways, such as in writing historical stories in Navaho as they are told, and we trust that they will begin to have appreciation and respect for their native language. The Navahos were created by the Holy People along with their language. Our ancestors used the language to pray and sing. At present this tradition is still carried on. This is how we became what we are today, a proud people with an ever-growing population and riches as we continue to preserve our language and culture.

We want our children to know their own language and culture, and also to know the language and culture of the outside world, so that they will encounter fewer difficulties in the future.

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PREFACE

This book is the second volume of *Grandfather Stories*. The first volume was written only in English. This book is written in Navaho and English. These stories were told to us by our elders who live in the vicinity of the Rough Rock/Black Mountain area. All Navaho stories were at one time handed down from generation to generation by word of mouth. At present, it is still like that. Only a few have been recorded in books. Many of our elders who knew a lot of stories are dying off. Only a few of their stories have been recorded, but they have been translated into English. The stories have lost a lot of their meaning in the process of translation. To avoid another situation like this, these stories were initially written in Navaho, then translated into English.

Most Navaho stories also have several versions, depending on what part of the reservation you are from. Our language also varies slightly in some parts of the reservation, mostly just in pronunciation.

INTRODUCTION

The school at Rough Rock has bilingual bicultural education because the people of the community wanted their children to learn about their own people's and the whiteman's ways of life, and they also wanted their children to speak the Navaho and English languages so that they would feel comfortable and be able to make a living in both worlds in the future.

When the school first started in 1966 there were no materials in existence for the bilingual bicultural education program. In order to have a bilingual bicultural education program, the school established a curriculum center. At present the center is still in operation, and has produced many reading materials for the classroom and the general public. Some of the books are written in Navaho and the others in English.

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ACKNOWLEDGMENT

I would like to thank the following people for their contributions to the publication of this book.

First of all I would like to thank the people who told these stories to me when I was little. Although they were never compensated in any way for the time they spent telling the stories, they were willing to provide additional information in reference to the stories. First I wrote whatever I could remember; then I consulted with them and verified what I had already written. They are as follows: my mom, Mary B. Yellowhair; my dad, Tom Yellowhair, Sr.; and my grandpa, Etcitty Benallie.

The following people also deserve to be thanked for the time and effort they have contributed to the publication of this book. Regina H. Lynch typed the Navaho and English versions of the stories. Stephen Wallace edited the English versions of the stories. Fred Bia did the illustrations for the stories.

I especially would like to thank the people of this community. It is because of them that we have a school here.

GAME ANIMALS TAKEN FROM THE PEOPLE

Many years ago the Holy People lived on the land we now live on. Some lived in the vicinity of Black Mountain. Stories about these Holy People have been handed down from generation to generation by word of mouth.

There is a story about how game animals were taken and hidden from the people. The people lived without eating meat for quite some time before they realized what had happened. The game animals had disappeared without a trace. The people hunted in vain; even the best hunters could not find a trace of game animals. People became frightened because they could not have meat to eat. If they did not have meat, they would all die. Meetings were held to try to figure out what had happened to the game animals. Nobody knew or had any idea what had happened.

People were really hungry for meat. There were plenty of plants for everyone, but no one wanted to eat them. They were not an ideal food for the meat-eating people. Even the crystal-gazers were unable to find out what had happened to the game animals. There was great concern among the people.

While searching to find out what had happened to the game animals, people noticed two birds that regularly traveled from La Plata Mountain *(Dibé Nitsaa*, Sacred Mountain of the North) to a place called *Tsédáá'hwiidzoh* on the east edge of Black Mountain. People knew that their journey originated there each time they traveled to Black Mountain, but they did not see them until they were nearing the mountain. There was only one bird who had very keen sight; he could see them when they began their journey south. Chicken Hawk *(Tsiyaalzhahí)* was the only one capable of seeing the two birds from Black Mountain to La Plata Mountain.

The people were watching from Black Mountain again as the two birds began their journey again. They traveled all the way to *Tsédáádílkał* (Rock Door—at the northeast edge of Black Mountain). When they got there they disappeared. People wondered where they went. This happened several more times. They disappeared without a trace each time they reached *Tsédáádílkał*, so the people decided to watch from a closer distance. They were still unable to find out where those birds went after they had arrived at *Tsédáádilkał*, so the people discussed another way to find out what was going on. After a lengthy discussion they decided to move in closer to them. Again they were unable to find out anything.

The people had another meeting to discuss another alternative to find out how the birds vanished each time they arrived at *Tsédáádílkał*. Finally it was decided to have someone changed into a fake chihuahua dog and leave him at the birds' home so that he could be given a home there. The scheme was to find out if these two birds had anything to do with the disappearance of the game animals. So the chihuahua was left near the birds' home. The birds were not at their home when the dog was dropped off, so he had to wait for their return from La Plata Mountain. The people also had to wait for the birds to return. After they had waited for quite some time, the birds were once again spotted by the chicken hawk when they began their journey south. He said, "They are leaving now," as he

stood on the edge of a rock. The people were unable to see the birds, as usual, until they were nearing Black Mountain. The birds arrived at *Tsédáá'hwiidzoh* first; then they traveled on to *Tsédáádílkał*, where they once again vanished without a trace. Each time they made their trips to *Tsédaadílkał*, they took along their son. The scheme here was for the boy to take a liking to the dog, and then to find out if these two birds had anything to do with the disappearance of the game animals. The plan was working. The dog was left near the birds' home at night. The first thing the people found out was that a man and a woman were dressed as birds, and they traveled with a little boy. They were the ones who traveled from the north.

When the family entered the cave, the door closed after them. There were a lot of game animals in the huge cave. The family was inside the huge cave for a long time before coming out. Then they went home.

The dog informed the people about the game animals hidden in the big cave and how it could be opened. The people made plans to free the game animals the next morning while *Bįįh Yiniłt'ání* was still asleep. The following morning, just as the people were freeing the animals, *Bįįh Yiniłt'ání* was awakened by the sound of hoofbeats. He and his family immediately traveled by rainbow to *Tsédáádílkał*.

When the people opened the cave door the game animals began leaving, one after another. Within no time they had stampeded out of the cave. *Bįįh Yiniłt'ání* tried to stop the animals, but was unable to do it.

Bįįh Yiniłt'ání hid all the game animals inside the cave many years ago. The people freed the game animals.

The following morning, as the family was leaving for *Tsédaadílkał*, they spotted the dog. Before the dog was left there, a glass-like rock had been put over his eyes to protect his eyes. As soon as the boy saw the dog, he said, "This will be my puppy! This will be my puppy!" He held the puppy and begged his parents.

The father responded, "Leave it alone. Put him down and chase him away." The man was skeptical. He carried a long stick. He hesitated several times before he stuck the stick into the puppy's eyes. The puppy did not blink an eye. This happened several times. The puppy had been warned in advance that this would happen: if he blinked an eye, the man would find out that the dog was a fake chihuahua. When the dog did not blink an eye, the man was quite satisfied. The boy kept begging his parents to keep the dog. The parents finally gave in. The boy kept the dog, and the dog was allowed to follow the family to *Tsédáádílkał*. When they arrived there, the man poked the dog's eyes again four more times. Again the dog never blinked an eye. But the man appeared skeptical. The people's plan was working.

Upon their arrival there, the dog found out that there was a big cave that had a huge door. The dog also found out that all of the game animals were hidden in the cave. The man used two canes as keys to open the door. He used a white shell cane and a turquoise cane to open the door. When the door was opened, there was another door inside. He used two more canes to open that door also—an abalone shell cane and a cane made of jet. These canes were buried in the ground by the doors. You

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had to go through two doors before you entered the cave. Inside the cave there were hundreds and hundreds of game animals. This is why the man was called *Bįįh Yiniłt'ání* (Deer Raiser). The dog was not allowed to go into the cave. He had to wait outside by the door.

ANTELOPE HUNT

Many years ago, when there were no trading posts or grocery stores in the Navaholand, the Navahos used to obtain their own food by hunting, planting and gathering fruits and berries. During the fall they used to hunt for deer to obtain meat.

They did not go hunting only in the fall—they used to hunt for antelope in February. About this time of year the meat people had stored would be gone, so they had to go out and get some more for spring and early summer. Many years ago there were a lot of antelope in the Navaholand. About this time of year the antelope would come down from the mountains to a better grazing area. This was an ideal time to hunt for antelope.

As many camps as possible were informed about the antelope hunt that was to take place. After a definite date had been set, people would gather at a designated area for the hunt. As soon as enough people had gathered, they began constructing a brush corral. Sagebrush, juniper, tree branches, pinon trees and brush were used to build the antelope corral. The corral was built similar to a sheep corral. After the corral had been built two fences were built in a V-shape from the entrance to the east. Brush was also used to build the fence.

After the corral and fence had been completed, men who were fast runners went into the range to look for the antelope. Antelope traveled in groups. If some were spotted, the runners would slowly walk around them and begin herding them toward the corral. In the meantime, men who were excellent shots with the bow and arrow hid themselves behind the corral, waiting for the antelope to be herded into the corral so that they could then kill them. While the men were hiding behind the corral, the antelope were slowly herded into the corral. The antelope were herded between the two fences that led them into the corral.

After the antelope had been herded into the corral, they started running around. Although the corral was not very high they were still unable to jump over it. The men who were hiding behind the corral began killing the antelope, one at a time. Not all the antelope were killed—only the males were killed. The others, the females and the small ones, were spared and released so they could give birth and be used again in the future.

While people were butchering, a big fire was built. After they had finished butchering some meat was roasted over hot coals and was eaten. The rest was packed and taken home. When the hunters arrived home, they began cutting the meat into strips to make jerky.

The antelope's hide was not thrown away. It was saved to be tanned. The tanned hide was used for many things, such as making moccasins, bags or pouches. It was used in so many ways.

Many years ago there were many antelope in Navaholand. There are none today. As the Navaho population began to increase, the antelope population went down to zero. They were all killed by the people. Maybe there are antelope still in other parts of the country. All we see in Navaholand are remains of antelope corrals. There are several places that are like that.

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ESCAPE FROM THE SPANISH

Many years ago Navahos were at war with several enemies: Spaniards, as well as other Indian tribes who lived around them. When these enemies raided Navaho camps they often captured women and children. They also took sheep and horses. In return the Navahos would go into the enemy country and do the same thing. Eventually the enemies would be back to recover whatever had been taken from them.

When enemies raided, people would run for their lives in different directions. The enemies would attack at any time of the day or night. The Navahos would hide in the mountains. Lookouts were stationed in certain areas. If they saw enemies coming they gave an alarm to the people. The men prepared to fight and the women and children hid themselves in a safe place. The livestock were also herded to a place where the enemy would not be able to see them.

During a raid by some Spaniards, a woman was captured and taken back to the Spanish country in the south. She spent several years there before escaping and returning to her homeland in the Navajo country. She was captured by a Spanish man. She was made to cook for him and maintain his home; she was not allowed to wander far from the home. As time elapsed she was allowed more freedom, but only to a limited extent. At times, she also helped to herd his sheep. He owned several hundred head of them. Each day they would ride out on horseback. He made her sit behind him and tied her up with a rope. They took the sheep to the hills daily. In the evenings she cooked meals for him.

One day, when she was cooking breakfast, the man said, "Today we will take the sheep to the mountain where forage is plentiful. We will spend the whole day there, so prepare lunch. We will eat when we get there."

After she had prepared lunch they left for the mountain. The mountain was several miles away. They left early in the morning. They took their time, allowing the sheep to graze along the way. They finally reached the mountain close to noontime. By then it was getting fairly hot. The sheep immediately went under the trees for shelter from the hot sun. But it was not as hot on the mountain as it was in the valley. Since it was close to noontime, they took out their lunch and began to eat. They did not dismount from the horse to eat; they ate while the horse grazed with them. Up to this time she was not allowed to wander far away. After they had finished eating the man broke off a tree twig and sharpened it with his pocket knife. The woman got scared. She wondered what he was going to do with that stick. She thought, "Maybe he is going to kill me now. Perhaps that is why he asked me to bring the sheep here with him."

After he had finished sharpening the stick, however, he started cleaning his ear with it. He cleaned his left ear first; then he began cleaning his other ear. As she was watching the man she thought, "This is my chance to escape! When he starts cleaning his ear again I will shove the twig into his ear." But the man finished cleaning his ear and just sat there, staring at something in the distance. She waited for him to begin again. Finally, he started cleaning

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his ear again. Just at that instant the woman shoved the twig into the man's ear as hard as she could. The man did not even realize what had happened—he just fell off his horse and died immediately. As the man fell off the horse, she fell off the horse, too, because she was still fastened to him with the rope.

She immediately untied the rope and dragged the man into a nearby patch of bushes and covered him with bushes, leaves and dirt. Then she jumped on the horse and headed north as fast as the horse could run. She slowed down only after some distance for the horse to catch its breath. The only thought in her mind was going back to her homeland and being among her people again. She kept riding until sundown. She traveled quite a distance that afternoon.

By sundown the horse was tired, so she dismounted in a safe place so that both of them could rest before continuing. It got really dark after sundown, so she waited until moonrise, then continued her journey to her homeland in the north. She traveled through the night until dawn. By then, she was tired from riding on the horse. The horse was tired also. Again she dismounted under a tree and loosened the cinch. After tying the horse to the tree, she lay down to rest. She soon fell asleep. The horse was snorting when she woke up. She had slept almost throughout the day. It was almost sundown when she woke up.

Meanwhile, people back at the Spanish man's home realized that something had happened because he was not back from the mountains for a couple of days. Soon they became curious and started searching for him. They found his body in a patch of bushes. Then they started looking for the Navajo woman. The woman knew that people were looking for her. She fastened the cinch and started riding quickly toward the north again. She rode until it got too dark to ride. The following morning, after resting overnight, she had started riding when she saw what looked like some people following her on horseback. As soon as she saw them, she started riding again as fast as she could towards the north. She never looked back or waited around to find out who they were. She kept riding towards the north for several days. She watered her horse wherever she could find water. Forage for the horse was plentiful along the way. She knew how to survive in the wilderness, so she did not have to worry about food. There were plenty of berries and plant roots. She gathered these to supplement the dry cornmeal she had with her. She mixed that with water to eat. She finally reached her homeland after riding for many days. She was happy to be among her people again.

Just before she reached her homeland, she decided to walk the rest of the way, so she freed the horse, but the horse did not go anywhere. The horse wanted to stay with her. So she got back on the horse and rode him back to her homeland.

Many years ago when Navahos were held in captivity, a medicineman performed a special ceremony for them so that they could safely return to their people. Their families and relatives also prayed for their safe return. Perhaps a ceremony had been held for this woman's safe return; it is then no wonder that she returned safely. Another ceremony was performed after she returned.

At present we are not at war with our enemies, but our ceremonies are still performed for similar reasons. The ceremony is still performed for members of our people upon returning from faraway places.

CLOSE ENCOUNTERS WITH WOLVES

Many years ago there were not as many Navahos as there are today. They lived far apart from each other. In some areas of the reservation only one person would stay at a sheep camp. People rarely visited one another. There were many dangers that faced the Navahos also, such as wolves. They would start running as soon as it got dark after sundown. This was the reason why people hardly went anywhere after dark.

This is a story about two men who had a very close encounter with wolves while they were traveling home on foot. They were working far away, off the reservation, when they decided to go home. They took the train as far as Flagstaff, Arizona, then caught a ride with a friend to Winslow, Arizona. From there they caught another ride with another friend, but they had not been taken very far when their friend had to turn off, so they had to proceed on foot. Their destination was somewhere in the vicinity of Black Mountain; that is where they came from. They wanted to get home before sundown, so they started walking as fast as they could. They kept walking toward their home through noon and on toward mid-afternoon. As the sun was fast approaching the horizon, they began running. They ran a short ways, then walked a short ways. They kept this up until close to sundown. That was when they just continued running. They knew that wolves began roaming after sundown, so they knew they had to find a safe place before then.

Not very far ahead they saw some trees clumped together—not many of them, just a few short ones. They appeared to be juniper trees, and that looked like a safe place to spend the night. The sun was fast approaching the horizon, and they wanted to reach that place before sundown. They ran as fast as they could.

After sundown dangerous animals such as wolves begin roaming. People never went anywhere then because of the dangers. At that time there were many wolves. You don't see a lot of them during the day; they are not so mean then, either. However, as soon as it gets dark they begin roaming, hunting for food when they get really hungry. Some that have puppies have to look for food for their young ones, also. The ones with puppies are the most ferocious—they can attack anything in sight. The ones that are starving are also very fierce. They can attack human beings, especially at night.

The men were still quite a ways from the trees when the sun went down. It was getting quite dark when they were still quite a ways from the trees. But they were in luck: The moon rose just then, and they could still see where they were going. But at the same time, they heard a wolf howling. At first it was a faint howl—he must still have been far away. This really frightened them. They began running faster because the trees were still quite a distance. They were so frightened that they forgot they were near exhaustion. Again they could hear the wolf howling in back of them. It was still a faint howl, but it was louder and louder. They knew by now that the wolf was following them. Perhaps the wolf had found their

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foot tracks and begun following them. In spite of running as fast as they could, they were still quite a distance from the trees. They just kept running as fast as they could, as the wolf got nearer and nearer. The way they were running, nothing could catch them.

Just when they were about to reach the trees, another wolf began howling, not very far away. Then more wolves began howling. They could tell a wolf was in pursuit of something to eat, so they started traveling faster toward the trees. At last they reached their destination. But the trees were no taller than six feet, so they began looking for another tree frantically. Finally they found one and climbed up that one. By that time the wolves were not very far away. Since all of the trees were juniper trees, they did not grow very high. Even the tree they climbed was not too tall, and it was withering, also.

Just as they climbed the tree, a big wolf appeared. There was moonlight, so everything was very visible. The wolf did not see the men sitting in the tree. He just ran past them. The wolf was breathing heavily and had his tongue hanging out. He never noticed the men sitting in the tree. He was gone. They did not make a move while sitting in the tree. After a while the wolf returned. He followed the tracks, then lost them. It took him a while to notice that the two men were sitting in the tree. As soon as the wolf saw the men sitting in the tree, he tried to climb it. Again and again he tried, but could not—he just kept falling back down. His claws were not made for climbing trees. The two men were really terrified by this, but there was nothing they could do about it, so they just had to sit at the top of the tree. Breaking off one of the tree's branches and hitting the wolf with it was not possible.

The men were shaking while they sat in the tree. Soon another wolf arrived. He tried to climb the tree also. Now there were two of them. By midnight several more had arrived. They, too, tried to climb the tree again and again. After a while they all got tired, so they all lay down and waited for the men to come down. Then one of them got up and began trying to climb the tree. When the rest saw this, they all got up and started at it again.

The two men got tired of sitting in the tree. Their legs were aching, but there was nothing they could do. Around midnight it began to get cold (this happened during the fall). They were also getting sleepy, but the wolves kept them awake. Finally it was dawn, and the wolves scattered. They probably went home.

The men waited in the tree until sunup. While they were waiting for sunrise, they saw smoke from a camp not far away. They waited a bit longer, then walked over to the camp. When they got there, people were surprised to see them. The people asked them where they were coming from. The men told them that they had spent the night in a tree not far from the camp because the wolves had attacked them. They were told that wolves roamed at night around there. They were invited to eat breakfast. After eating, they continued their journey.

CATTLE

Many years ago Navahos had a lot of cattle. Raising cattle was new to them then. Therefore a cattle "roundup" was considered a very special event. The cattle roundup was a yearly event in some areas. Although only a few people owned cattle, some of them owned hundreds and hundreds; a lot of these cattle went wild.

Navaho cattle were also different then; they were thin and had long slender horns.

Whenever a cattle roundup was planned many people were informed about it. First the tame ones were rounded up. Then groups of riders went after the wild ones. Once a year the cattle were branded and some were taken to market. All the cattle were rounded up—even the wild ones were brought in.

Some of the cattle became very wild and very mean. People used to enjoy rounding up this type. The wild ones only stayed in the mountains. They were hard to catch. If and when they were caught they were brought down from the mountains and penned in a corral.

When a wild cattle roundup was planned many people would participate in it. Some would come from far away. They brought their fastest horses. An agile horse was ideal for rounding up wild cattle in the mountains. Wild cattle, if cornered, can attack a person on horseback; that is the reason horses used in the roundup have to be agile. If they were not agile a wild steer or cow could easily hook them anyplace on their bodies with its sharp horns.

Men who were rounding up the cattle also had to be agile. Knowing how to ride fast on horseback in the forest was a necessity because wild cattle had a tendency to run and hide there. The men also had to be excellent ropers because it could mean life or death if a wild steer attacked one of the riders. One had only a split second to react to the situation when one of the riders was about to be hooked by a steer. After a steer or cow was roped by the head and hind hocks, it was tied to a tree. Then the riders went after another cow or steer.

If a cow or steer did not run into the open field, a decoy was set for them to lure them into the open. This decoy was usually someone on horseback or on foot. When the cow or the steer went into the open it was roped and tied to a nearby tree. If a person on foot was used as a decoy there had to be a tree nearby so he could climb up that tree when the steer or cow attacked him. While he was safe in the tree the steer or cow was roped. After several wild cattle had been roped and fastened to trees, they were led down from the mountains, one at a time. They were usually restrained so that they could not get loose and could be easily controlled.

Women and children who were tending sheep nearby usually stayed in safe places. If they spotted a wild cow or steer they usually climbed on top of rocks where it was safe.

Rounding up wild cattle was fun, but there were dangers also. If one overlooked something or got careless he could get hooked by a wild cow or steer. Horses were the most vulnerable, no matter how agile they were. Some got hooked in the stomach; their intestines and stomachs would hang out when that happened. For participants in the roundup good riding and roping skills

were necessities. Some men were quite well known for their riding and roping skills in those days. That is why they risked their lives and good horses every time they went on a roundup.

At present, Navaho cattle care is different. Cattle are mostly tame and have more meat on them. Also their horns are short, and some do not even have horns. Many years ago cattle were wild and quite mean.

SNOW STORM

Many years ago big snow storms occurred on the Navaho Reservation and in other parts of the country. The onset of the storm caught people by surprise. They did not expect the snow storm to be that severe. Maybe that is why people did not properly prepare for it beforehand. The storm caused a lot of hardship for the people, such as illness, hunger and lack of warm shelter. Animals encountered similar hardships. Their forage got covered up with snow and ice. Some became snowbound in the mountains.

This story relates to several families who were snowbound on Black Mountain during that time. It is a custom for Navaho families to have two sheep camps, summer and winter. In the summer they move to higher elevations where forage and water are plentiful for their livestock. In the wintertime they move down to lower elevations where the weather conditions are less harsh and forage is plentiful. This particular year, the weather was mild in the fall and early winter. Perhaps this is why several families decided to stay at the summer sheep camp longer than they usually stayed. This is how they were caught by surprise by the snow storm. Some families had to spend the winter in the mountains where they became snowbound. Because of the big snow storm, they encountered a lot of hardship. Their livestock also suffered along with them. The weather was mild during November and the early part of December. This caused the people to be mistaken, thinking that the rest of the winter months would be mild also. Their plan was to begin moving camp in the middle of December to lower elevations. Another reason was that forage was plentiful in the mountains. Not all of the families decided to stay in the mountains; some left for the winter camp during the early part of the fall.

What they were not aware of was that there was a big storm coming in. It caught them by surprise. Some families began moving as soon as the storm arrived. Other decided to stay until the storm had subsided. They were completely mistaken. The storm lasted several days.

It snowed several feet deep. Then several more storms followed. At first the people were not really concerned about the deep snow. But when they began to run out of food and other supplies, they began to panic. Firewood also became harder to find because of the deep snow. Sheep and horses were suffering the most, because their forage was covered with snow. Goats can eat just about anything, such as pinon-tree needles. They can also withstand the cold. But sheep can't go anywhere when the snow gets deep. They just stand in one place and starve or freeze to death.

Several families who were snowbound in the mountains decided to get together and help each other move to lower elevations. First they had to make a path in the deep snow by dragging a log by horse. They had to make a path all the way from the top of the mountain to the bottom. That is how they got their sheep out of the mountains. The process was very slow, so they had to make camp several times along the way. It took several days to get out of the mountains. They had to leave their goats behind, because they

had a better chance of surviving than the sheep and horses. The goats did not have any difficulty surviving through the harsh weather conditions and did not have problems giving birth in the spring. After the sheep had been taken down from the mountain, food and supplies had to be hauled to people who were still in the mountains caring for the goats.

When spring arrived, there were floods and mud slides in many parts of the reservation. The best thing that resulted from the snow storm was that there was plenty of forage and water during the summer, which the Navaho livestockmen were very thankful for.

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